

# Carnegie Corporation of New York Quarterly

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■ In 1927, two Carnegie officers visited a large part of what was then known as British Africa. "There is a feeling," they wrote with notable understatement on their return, "that Africa has been overlooked in world movements." They believed that a Carnegie program in Africa, although necessarily modest, could be of immediate practical service, and might stimulate educational developments of long-range value.

The next year, the Carnegie trustees voted the first sizable grants which the Corporation was to make on the African continent and, indeed, the first they had made beyond Canada in carrying out Mr. Carnegie's mandate that a portion of the income of his trust in New York be used for the "British dominions and colonies." These grants were in general for library development; for social and educational research, primarily in the Union of South Africa; and for "Jeanes Schools" for training Africans to be educational supervisors for village schools.

The now 30-year old program has had a marked shift in emphasis, for economic, social, and political change on the continent has been occurring with breathtaking speed. This is true of education as well, for as late as 1945 there was only one institution of higher education in British Africa outside the Union; today there are eight. The development of such focal points for research and educational development has opened areas for foundation activity which were non-existent a few years ago.

Since World War II the program has centered on the new university colleges in the emerging African countries, with the objective of helping them to meet the challenge of rapid social change in the areas they serve. Carnegie grants have gone, for instance, to increase the proportion of locally-born staff; to support research on regional problems; to encourage the study and teaching of subjects relating to local culture. At the moment, ten Carnegie projects are in operation in five countries and territories on the continent. Four of these are described on pages 3 and 4.

A travel grant program has been central to the African, as well as the entire Commonwealth, program. Since World War II, more than 150 university teachers and administrators, government officials, journalists, and others from Africa have visited North America under Carnegie auspices. Stories about five of these will be found on pages 5, 6, and 7.

The Corporation has tried to promote the "diffusion of knowledge and understanding" not only in Africa but about Africa. It supported the original publication of Lord Hailey's *An African Survey*, the definitive work on Africa south of the Sahara, as well as a recent revision of the volume.

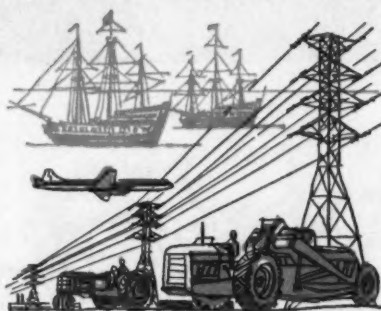
In this country it has sought opportunities to increase knowledge of Africa on the part of scholars and laymen. The American Assembly on Africa, described on page 2, is one example.



# THE WEST AND AFRICA

■ "Africa is or should be on the mind and conscience of the West. The Western powers have ploughed up the old continent, in search of gold and diamonds and trade. They have destroyed the old static society. They have taken out millions of Africans and sent them across the Atlantic. All Africa bears the stamp of the West's careless greeds and interventions. If this is to be the last word, we may leave Africa as a monument to our almost purely destructive energies.

"Today, with the ending of colonial rule, a great new opportunity beckons to crown what was good in the old system and build in Africa a system worthy of the energies of free men. If we fail by default, we shall have shown that, whatever our pride and our achievement, we were not fit to be



trusted with the destiny of a vast but powerless and innocent continent whose fate has lain for a hundred years solely in our hands."

On a Saturday evening in early May, 60 distinguished Americans, with Africa very much on their minds if not their consciences, listened raptly to a slight, vivacious young woman. The speaker was Barbara Ward, noted British economist and writer. The Americans—newspapermen, academic

people, specialists on Africa, businessmen, a Congresswoman, other government officials—were participants in the 13th American Assembly, on "The United States and Africa." For three days, and most of three nights, they had talked and listened, debated, argued, read and studied the subject in a mountain retreat 50 miles from New York City. Now they listened as Miss Ward called upon the West to devote an increasing amount of its wealth, power, imagination, and energies to long-term economic aid programs on the African continent.

"Speedy political change occurs with least friction in an atmosphere of economic hope and expansion," she reminded her listeners. And the rate of political change in Africa is speedy. "The continent is headed, with certain notable exceptions, toward full self-determination." Miss Ward warned that the West must act to avert the danger that economic development might slow down as the new states become more completely self-governing. In that case, "resentment and disappointment might undo today's hopes and prospects."

In the southernmost parts of Africa—the Belgian Congo, the Federation of Rhodesia and Nyasaland, and the Union of South Africa—the rate of economic development since the war has been phenomenal. In these countries, "the challenge is not to promote economic growth but to ensure that the local populations share steadily in the rising prosperity." Although there is little that an outside power such as the U.S. can do directly to promote such sharing, "there can be no doubt on which side its influence—and the influence of its citizens—should be used.

## THE UNITED STATES AND AFRICA

The following are excerpts from the final report of the thirteenth American Assembly. The Assembly—including the preparation of a volume of background papers, the meeting at Arden House, and three regional meetings on the same subject to be held later—was financed by Carnegie Corporation.

*Our fundamental premise is that the peoples of Africa will ultimately determine their own relationships with each other, with Europe, and with the rest of the world. The United States must continue its historic role in furthering the principle of self-determination.*

*The pace of advance toward self-determination . . . should be fast enough to respond to the growing aspirations of the African peoples and hence to further their orientation to democratic values. It should permit the development of those institutions and individual skills needed for viable economic and political systems.*

*The attainment of self-government need not impair the inter-dependence between the European metropolitan countries and present African territories.*

*The United States government should increase its economic aid to Africa. It should make greater use of multilateral arrangements, which are often more acceptable politically and psychologically to the recipient countries.*

*For the development of Africa in every field, literacy and schooling are crucial. Recognizing that primary and much of secondary education is largely a matter of local responsibility, American aid should give priority to strengthening African technical and higher education and the training of African teachers.*

*We not only recognize the need for education of Africans, but also for the education of Americans about Africa.*

*The members of the Assembly affirm their belief in equality for all races in all countries.*


... There is surely a case for restraint in advancing public or international loans to governments which default upon basic human rights."

The area of real opportunity for Western initiative, Miss Ward believes, lies in the great central belt of Africa south of the Sahara, where economic development has been slower than elsewhere on the continent. Miss

Ward knows that area well, for she lives in Ghana, where her husband, Sir Robert Jackson, is on leave from the British Treasury to advise the new nation on development programs.

"In transportation, in power development, in expanded ports, and in housing, it is difficult to conceive of ever wasting Western capital, so great is Africa's need," said Miss Ward. In

agriculture, the African countries need technical assistance; in the field of export income, they need steady sales of their basic products and the secure markets the West can offer.

"Nor is it simply a matter of money," she emphasized. "Trained manpower from the West and educational opportunities for Africans are fully as necessary." 

## Carnegie Grants in

# Nigeria-South Africa-Rhodesia-Uganda

## History: A Key to One Kingdom

■ In southern Nigeria is a city named Benin, which was the hub of one of the oldest and largest of all West African kingdoms. Its beginnings are lost to memory; what is known of its earliest traditions has come down in the form of myths and folklore.

The kingdom of Benin, despite its long life and the fact that its empire expanded and contracted over the years, seems to have shown remarkable political stability. From medieval times it was the dominant power in southern Nigeria, with its influence extending over peoples of many languages and cultures. It is believed that the present dynasty was founded in about 900 A.D., and that the present "Oba" is the 37th king. There is no evidence that the capital, Benin City, was ever conquered from outside until 1897, when a British punitive expedition invaded the kingdom.

The first written records of Benin date back to 1485, when the Portuguese—first of a series of European visitors—sent traders to the kingdom. Now a wealth of material resides in the records of travelers and in the state papers of Portugal, Holland, England, and France. But the history contained in these papers is, as is so often the case



in "African" history, simply the history of European activities in Africa, not of the indigenous people.

Modern advances in social research, however, now make it possible to study much of the history of non-literate peoples, since we need no longer depend solely on written evidence. Such a study of Benin is now being made by the University College, Ibadan, Nigeria, with funds provided by grants through the U. K. Colonial Development and Welfare Acts, by the government of Nigeria, and by Carnegie Corporation. Important historical conclusions are being drawn from study of the people's language, religion, art, archaeology, and oral history.

Led by a Nigerian historian, Dr. K. O. Diké, a team of historians, archaeologists, anthropologists, lin-

guists, and other experts are pooling their techniques to pierce the kingdom's mysteries. Among the many things being studied are examples of Benin arts, which symbolically describe events of the kingdom's past. Some of the few surviving old men from the locality who still have a clear idea of the objects' significance are being questioned about them.

The history of Benin, when it is compiled, should provide a fascinating story of a remarkable political and cultural organization. And the successful attempt to construct such a history may show us how it will be possible to do the same thing in other parts of Africa, so that there may eventually be a "history of Africa" which is truly that, and not merely a history of invaders.

## Research: The Problem of Depleted Reserves

■ Several hundred miles east of the Cape of Good Hope is the area where white and black first met in South Africa. For many years this region was the frontier between the Cape Colony and Bantu tribal territory, and there were intermittent border wars; finally these subsided, to give place to peaceful economic and cultural contacts which have persisted for over a century.



These circumstances make the Eastern Cape Province a unique field for research in the various branches of the social sciences. Several years ago Rhodes University, which is located in the area, decided to capitalize on these opportunities by establishing an Institute of Social and Economic Research, which has received support from Carnegie Corporation as well as from other sources. Sociologists, economists, historians, and scholars in other fields from both Rhodes and the near-by University College of Fort Hare are now collaborating in a number of studies of the region. Rhodes is a university for whites; Fort Hare is the only college for Africans in the Union.

The land of the Eastern Cape Province is diverse: there are low hillsides dotted with round African huts; rolling fields of corn beneath the foothills. "The terrain," one American says, "looks something like Iowa with mountains in the background." Diverse, too, are the conditions of living, of the economy, of farming practices. Here the economist can study African reserves where poverty, declining agricultural production, and mass emigration are the dominant characteristics; they exist side by side with prosperous and progressive white farming areas, and with the diversified industrial economy of urban centers. The sociologist and anthropologist have the opportunity to study processes of social change, and the consequences of the impact of European and Bantu cultures upon one another over a period of a hundred years of close association. The historian can study the government of the region, and search for the reasons for the many changes of policy, particularly with respect to African affairs, which the area underwent in the past.

The work of the Institute provides a good example of how universities can make the most of challenging opportunities for research in their local areas.

## Education: Racial Partnership in Africa

■ The newly formed Central African Federation, composed of the three territories of Southern Rhodesia, Northern Rhodesia, and Nyasaland, is based on the principle of racial partnership. One of the most important demonstrations of that principle lies in the work of the inter-racial University College of Rhodesia and Nyasaland, at Salisbury, which opened its doors a year ago last March.

Even before the University was opened, those planning for it had approached Carnegie Corporation for help in a sphere—teacher-training and educational research—in which they felt the University's influence and leadership could be immediate and successful. Carnegie was glad to cooperate, and simultaneous with the opening of the University was the launching of an Institute of Education, which brings together whites and Africans in the planning of teacher training and as members of advisory panels to assist educational research.

The need for a common approach to educational matters is particularly crucial in the Federation because the separate development of the three territories meant that each had a separate educational system. Even now, educational responsibilities are divided: higher education for all races and European (white) education at all levels are Federal responsibilities, but African education (other than higher) is a subject for each territory.

The Institute got off to a racing start. Within a few months after its foundation it had brought together, in short conferences, educators from all levels in the various systems to discuss topics of special interest to them, such as the teaching of science, the training of teachers, adult education, and so on. A permanent working party on teacher-training was set up at the time.

Plans for research have been made, and two important subjects are already under study: the factors inhibiting the educational progress of women and girls; and the educational problems of training within industry, especially as they relate to African advancement.

## University Extension: A Tutor in Kenya

■ Makerere College, located in Kampala, Uganda, serves the four British East African territories of Uganda, Kenya, Tanganyika, and Zanzibar—an area nearly a quarter the size of the United States with a population of roughly 20 million. Recently the College has been serving Kenya by assisting in the development of extra-mural studies (what we would call adult education) in that colony.

Since November, 1956, a field representative provided by Makerere has been stationed in Nairobi (but actually covers a much larger territory) organizing a great variety of lectures and discussion groups so that literate adults can continue their education. During the last year alone, hundreds of Kenyans in a number of centers heard lectures and participated in discussions on such diverse topics as world food problems, introduction to psychology, international affairs, man in society, the International Geophysical Year, India, purpose of art, aspects of American life, law and government in Britain.

The funds for sponsoring the work of the "extra-mural tutor," or extension worker, came from a package grant Carnegie Corporation made to Makerere several years ago to help the College relate itself more directly to local problems. That grant also made it possible for members of the College staff to travel within East Africa to become familiar with the areas from which their students are drawn; and a portion of the funds went for an experiment in training for public administration.



## Capetown - Salisbury - Bloemfontein - Accra

### Training: Teachers for a Minority

■ The first, and so far only, colored South African to hold a Ph.D. from a South African university is R. E. van der Ross. The term "colored" is used by South Africans to denote people of mixed race. Separate schools are maintained in the Cape Province, where the great majority of the colored South Africans live, for whites, Africans, and coloreds. Dr. van der Ross is principal of Battswood Training College, near Capetown, which exists to train young colored people to teach in the schools provided for their community.

The circumstances under which Battswood operates are quite different from those affecting most American teachers colleges. In the first place, Battswood students are generally younger than their American counterparts, and have completed only the equivalent of the tenth grade. Battswood cannot demand a high school diploma for entrance because only about one-tenth of one per cent of all the colored children in South Africa ever finish high school. In fact, of the 42,602 colored pupils in the Cape Province who started in the equivalent of our first grade in 1944, only 24,177 went on to second grade; 554 of the original group finished, in 1955, the South African Standard 10, which is equivalent to our twelfth grade. (Education in South Africa is compulsory for white children only.)

In addition, Battswood does not have the physical facilities which most American colleges would take as a matter of course. It has no laboratory or apparatus with which students can learn to teach elementary science; no saws, drills, or lathes so they can learn to teach vocational skills. It has very



little in the way of phonographs and records—a serious weakness since the school specializes in music. It has a small library, but no librarian.

Although he could not take back with him any of the teaching aids which he admired here while on a Carnegie travel grant, Dr. van der Ross believes that he has taken back other intangibles which will help his students become better teachers. He likes the American emphasis on discussion, independent research, and an attitude of inquiry; he believes there is too much "spoon-feeding" in the South African training system, and that students should be taught to use books intelligently and to think for themselves. He believes, too, that South African training courses are too uniform, and hopes that they will shift in the direction of the American system under which a student's special aptitudes and interests—in literature or art or science—are developed.

Dr. van der Ross believes that some of the principles which should guide teacher-training should also be carried over into the teaching of children. He says that American children are much more fluent than South African children in the same grade and that, con-

trary to general opinion, they read well and intelligently. On the other hand, the Americans are not so good in arithmetic and number work as their South African counterparts. In social studies generally, Dr. van der Ross believes that American children are better informed and much less passive than South African children, probably because of the American emphasis on the use of source material by children, oral discussion, and, in general, teaching the child to think for himself.

Whatever method is used, Dr. van der Ross says, "The important thing is to get a more social approach to teaching—to remember that we are trying to bring up people as people."

### Agriculture: Incentives for Farmers

■ At the turn of the century, ten years after the arrival of the first handful of European settlers, the African population of Southern Rhodesia was approximately 500,000. Today, thanks to a decrease in both natural and unnatural mortality—from disease on the one hand, tribal warfare and infanticide on the other—the population is roughly two and one-half million; it now doubles about every 20 years.

Yet, when the population was only one-quarter of what it is now, almost every acre of arable land was being used. Now the same soil—not the best in the world, but not the worst either—must provide food for the increased number of mouths. How its productivity can be maintained and perhaps even raised is a main problem being attacked by the Department of African Agriculture, whose deputy director, D. A. Robinson, has been visiting the United States, Puerto Rico, and Jamaica on a Carnegie grant.

The Southern Rhodesian Africans have traditionally been a nomadic people; land is held communally by tribes. By 1960, however, under a new system of land tenure, land and grazing rights within the African reserves (which cover about one-third of the area of Southern Rhodesia) will have been allocated to individual families. This will mean that each African farmer will have a real stake in the land and thus, presumably, greater incentive for improving the standards of agriculture, animal husbandry, and conservation farming.

The great task then facing the Department of African Agriculture will be to provide adequate services to African farmers: to teach them proper practices of tilling, fertilizing, crop rotation, and so on; and to persuade them to adopt such practices. Mr. Robinson has spent his time over here studying American methods of providing extension and advisory services to rural communities.

The successful extension officer in Africa must possess more than technical qualifications. Mr. Robinson points out that he must also understand people and have insight into long-established customs which must be replaced. To take but one problem in Rhodesia: it will be necessary to persuade all farmers to adopt the novel—for them—practice of selling cattle regularly, which not all do now, for the land can maintain only so many head. Traditionally the Africans have kept cattle neither for sale nor for eating, but as a symbol of wealth. With fewer cattle dying, due to dipping and the development of water resources, the situation could reach the point where virtually all the land would be depleted by the grazing of cattle which would be used for the profit of no one.

"We must try to see this, and all problems," says Mr. Robinson, "from the African's point of view, as well as from the point of view of the land—which after all is his children's future."

## Humanities: The Place of History

■ Fears about academic over-specialization and over-emphasis on science and technology are not confined to the United States. On a recent visit to the United States under Carnegie auspices, J. J. Oberholster, senior lecturer in history at the University of the Orange Free State in South Africa, reported the same serious concern in his country.

History and the other humanities have lost prestige as South Africa's phenomenal industrial and mining development has produced greater emphasis on the natural sciences. One sign of this is the fact that the proportion of South African students studying history is now smaller than it was some years ago.

Dr. Oberholster sees the root of the problem, however, as going deeper than the current impact of science and technology. He believes that the approach to the social sciences in South Africa has been much too academic. History itself is taught as an isolated subject, having little relation to other subjects. As evidence of the "ivory tower" approach, he cites the fact that history for South African undergraduate students normally ends with World War I, apparently because recent events are considered to be too controversial to handle.

In addition, class discussion is not encouraged in South Africa, although Dr. Oberholster, having seen some lively sessions in American university classes, thinks that forthright argument over past and current issues stimulates wholesome interest and the conviction that history is, after all, a living thing.

Dr. Oberholster has formed some ideas about how history might be made a more important and vital part of South African university life. First, he would like to see a course in Western Civilization made compulsory for all

students, as it is in so many U. S. liberal arts colleges. Because South African university education, modeled on the European system, is more highly specialized than is ours, only about one-eighth of the students ever take a history course, whereas almost all American students, no matter what their major subjects, have at least one year.

Moreover, he would like to see class discussion encouraged, and the system of group discussion introduced. And he believes firmly that history should be taught up to, and including, recent times.

Finally, he is convinced that South African universities must introduce study of the entire African continent, not just South Africa. Most American history departments, he noticed, encourage their students to take an interest in the Latin American countries and to recognize their importance to us, even though they are on another continent. South African students, he believes, should be introduced to a broader understanding of the great continent of which their country is an actual part.

## Education: Women in a New State

■ Any new nation with hopes for its future looks quickly to the education of its young people. The new state of Ghana is no exception to this good rule; despite its shortage of teachers and supervisory staff it has pressed ahead with enlarging facilities and opportunities for education at all levels—including those for girls.

The government of Ghana realizes that some of the most important first principles for women to learn are the principles of nutrition and home economics. Thus when Miss Sophia C. Bofo, Assistant Director of Education responsible for the education of women and girls, recently visited North America under the Carnegie travel



grant program, she paid particular attention to our methods of training in home economics. Although education for women in Africa has lagged, Miss Boafo exemplifies the professional heights to which African women can attain when they are educated.

Miss Boafo was interested not only in the content of courses but also in methods of administration and organi-

zation, for her responsibilities are wide. She visited schools in our countryside and in towns and cities, in economically depressed regions and in relatively prosperous ones, in order to see how we adapt our methods to fit different situations. As a side-line she visited some government field centers to see agricultural extension work in action in rural areas.

Not all of the American methods of teaching, organization, and extension work can be transplanted to the very different environment of Ghana; nevertheless Miss Boafo is convinced that the flexibility and diversity of our approaches to home economics and teacher-training have relevance toward solving the problems she and her colleagues face at home.



## Man With An Idea

■ Most of the three million white inhabitants of the Union of South Africa believe that their country's race problem is unique in the history of man. But one distinguished South African, Leo Marquard, believes that his country's problem is *not* unique, and that neither is its solution. Why do the majority of his fellow whites not see it that way?

In the first place, these three million descendants of Dutch, French, German, and British settlers are outnumbered by about four to one by non-white peoples. Most of these peoples are black; about a million are mixed white and black; and sizable numbers are Asians.

The white South Africans belong to their country in the same way that we belong to the United States. Their forefathers settled it more than 300 years ago, and did much to develop the land and its resources. They have no mother country to return to; South Africa is their homeland. It is also the homeland of the non-white peoples, but the various races have never "shared" the country in the full sense of the word. Since conquering the country, the whites have been dominant despite their inferior numbers; political and economic power has rested in their hands, and it remains there.

In almost every part of the world except South Africa, the 20th Century,

in particular the past 15 years of it, has seen a general lowering of the color bar. The majority of white South Africans, however, have made it clear that they intend to maintain it. Their determination to do so is based on fear for the survival of the European civilization which their fathers established in Africa and which they have struggled to preserve. The rising tide of nationalism in Africa and other parts of the world, the quickening march of dependent peoples toward self-government, and world-wide acceptance of these powerful trends have served to heighten both their feeling of isolation and their fear. To mounting and often harsh criticisms from the outside world—including the white Western civilization of which South Africa feels herself a part—white South Africans reply that, since their problem is unlike that of any other nation's, they must seek a solution different from that of other nations.

Leo Marquard, however, says that his country's problem is simply another manifestation of colonialism. This idea at first glance seems novel and even paradoxical. South Africa, far from having any colonial possessions (except for trusteeship over neighboring South-West Africa), was herself a colony or group of colonies until fairly recently. But Mr. Marquard, author, historian, South African representative of the Oxford University

Press, and former president of the South African Institute of Race Relations, insists that South Africa is in reality a colonial power—a fact which is disguised by the circumstance that no ocean separates ruler from subject. Mr. Marquard, whose father was a minister of the Dutch Reformed Church and served with Boer forces against the English during the Boer War, recently visited North America under a Carnegie grant.

Mr. Marquard points out that we forget much of history if we cling to the notion that a colonial relationship can exist only between a metropolitan power and an overseas territory (such as France and Indochina until recently). Much of the world's colonizing has been overland as well as overseas; the Romans did a good deal of both. What we call "colonialism" actually merely describes a relationship—political, social, economic, even psychological—which exists between two peoples. It is essentially, although in widely varying degrees, the relationship of ruler and subject.

When South Africa is seen in this light, as a colonial power whose subjects live within her physical boundaries, Mr. Marquard believes that her problem no longer seems unique. "Our problem," he says, "is fundamentally the same as that of any other colonial power: how to terminate colonialism reasonably and peacefully." In the

case of other colonial powers this has meant relinquishing, or at least promising to relinquish at some future date, political power over the colonial subjects. "For us South Africans," says Mr. Marquard, "it must take the form of *sharing* political authority with our colonial subjects."

The weight of the centuries-old white supremacy tradition in South Africa, combined with lively and mounting fear, makes it infinitely more difficult for white South Africans to share civil rights and duties with non-whites in the same country than for Englishmen to relinquish authority over Indians thousands of miles away. Nevertheless, says Mr. Marquard, "we must face the fact that white domination is doomed." The only question is whether its end will come peacefully or through violence.

White South Africans must realize, says Mr. Marquard, that "Western civilization is not a matter of color, and that it is not preserved by 'protecting' it by hot-house methods, but that it flourishes only when it expands and seeks to attract to its ranks on terms of equality those, of whatever color, who are imbued with the spirit of liberty, of culture, and of humanity that is characteristic of the greatest traditions."

## *New Grants*

Grants amounting to \$2,076,000 were voted by Carnegie Corporation trustees during the third quarter of this fiscal year, which began on October 1, 1957.

The income for fiscal year 1957-58 is now estimated at \$9,700,000. From this amount, \$1,981,250 has been set aside to meet commitments, including those for teachers' pensions, incurred in previous years. It is the Corporation's policy to spend all income during the year in which it is received.

Included among the grants voted during the last quarter are those listed as follows:

### *United States*

American Historical Association, for a study of graduate education in history, \$49,000.

Boston College, toward development of its honors program, \$84,700.

Brown University, for development of new courses for juniors and seniors, \$55,000.

College Entrance Examination Board, for research and experimentation in elementary mathematics teaching, \$45,000.

Dartmouth College, for research on the education of civilian officials concerned with defense policy, \$72,000.

Duke University, toward further support of its Commonwealth Studies Center, \$350,000.

Harvard University, for studies of higher education, \$60,000.

Harvey Mudd College, toward the development of its curriculum, \$138,000.

University of Hawaii, toward expenses of the Third East-West Philosophers' Conference, \$35,000.

Massachusetts Institute of Technology, for development of a new curriculum in engineering science, \$100,000.

Massachusetts Institute of Technology, for further support of the development of its program in the humanities and social sciences, \$100,000.

Milbank Memorial Fund, for further support of a study of social and psychological factors in fertility, \$22,000.

University of Minnesota, for a study of continuing relationships with foreign alumni, \$24,000.

University of Wisconsin, toward support of its national security studies program, \$75,000.

### *Commonwealth*

Educational Testing Service, for psychometric fellowships for Commonwealth students, \$25,000.

Memorial University of Newfoundland, for further support for historical research in Newfoundland, \$12,000.

## **Carnegie Corporation of New York Quarterly**

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Helen Rowan, *Editor*

Each issue of the Quarterly describes only a few of many Carnegie-supported projects in a variety of fields. Detailed descriptions of all the Corporation's activities are contained in its annual reports, which usually are published in December.

Carnegie Corporation of New York is a philanthropic foundation created by Andrew Carnegie in 1911 for the advancement and diffusion of knowledge and understanding. It has a basic endowment of \$135 million and its present assets, reckoned at cost value, are approximately \$192 million. The income from \$12 million of this fund may be used in certain British Commonwealth areas; all other income must be spent in the United States.

The Corporation is primarily interested in higher education and in certain aspects of public and international affairs. Grants are made to colleges and universities, professional associations, and other educational organizations for specific programs. In higher education, these include basic research, studies of educational developments, training opportunities for teachers and administrators, and other educational projects of an experimental nature. In public and international affairs, the Corporation is concerned primarily with research and training programs which promise increased understanding of the problems the nation faces and which provide better selection and training of young men and women who must deal with these problems.

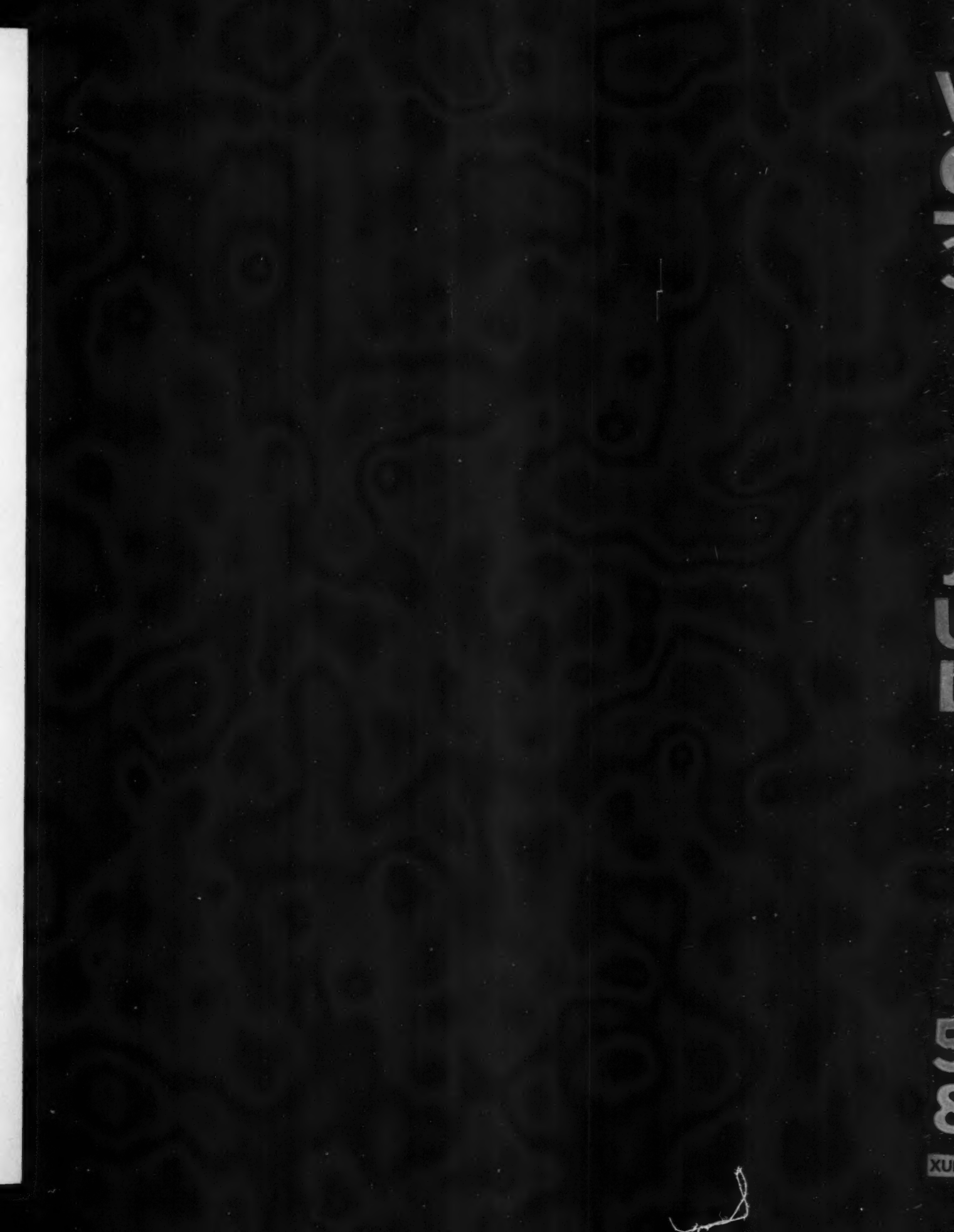
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